

The Religious Inquirer

AND GOSPEL ANCHOR.

Devoted to the Exposition, Defence and Promulgation of the Christian Religion.

'THOU BRINGEST CERTAIN STRANGE THINGS TO OUR EARS—WE WOULD KNOW, THEREFORE, WHAT THESE THINGS MEAN.'

VOLUME XIV.

SATURDAY, OCTOBER 31, 1835.

NUMBER 31.

THE INQUIRER AND ANCHOR

is published simultaneously at Hartford, Conn. and Albany, N. Y. every Saturday at \$2.00 per annum—\$1.50, if paid within four months from the time of subscribing.

I. D. WILLIAMSON, } EDITORS AND
R. O. WILLIAMSON, } PROPRIETORS.

Blown & Hills, Printers.

The services of the following gentlemen are engaged as regular correspondents.

J. BOYDEN, DUDLEY, MASS.
C. WOODHOUSE, WEST BRATTLEBORO' VT.

Occasional Sermon delivered before the Connecticut State Convention of Universalists, at Barkhamsted, Oct. 14, 1835:

BY W. A. STICKNEY.

Original.

(Published by Request.)

At the last session of this Ecclesiastical Body, I was honored with the appointment to deliver the Occasional Sermon before the Convention, at its present meeting. Unwilling to shrink from what might seem to be a matter of duty, or to appear backward in its performance, I was induced to accept the appointment, notwithstanding the many reasonable and weighty considerations that should, perhaps, have led me to decline it. Still, I feel that it would afford me much satisfaction, if it were the lot of some Brother of greater age and experience, who would be better qualified than myself, to do justice to the occasion, to stand in my place. But the circumstances are otherwise. Therefore, relying on your charitable estimate of my humble effort, with the blessing of God, I shall proceed to discharge the obligation devolving upon me, by your indulgence, according to my feeble ability.

The text which I have selected as furnishing an appropriate subject of discourse, at this time, is in St. Paul's Epistle to the Philippians, 3:7, 8.

'But what things were gain to me, I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ.'

The significance and force of this passage will more fully appear, if it is read in the connection in which it properly stands.

In the preceding context, the Apostle speaks of his honorable extraction as a Hebrew, and the privileges secured to him by birth, and of the advantages he once hoped to derive from them, and from his 'manner of life,' as a Pharisee. He then, as appears from the text, alludes to the views and feelings he entertained previous to his conversion to christianity, in connection with a de-

claration of those he afterwards cherished, as a faithful disciple of his Lord and Master. 'If any other man thinketh that he hath whereof he might trust in the flesh, I more, (says he) circumcised the eighth day, of the stock of Israel of the tribe of Benjamin, an Hebrew of the Hebrews; as teaching the law, a Pharisee, concerning zeal, persecuting the church, touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dross, that I may win Christ.'

As the Apostle, in the continuance of his remarks on the subject embraced in these words, introduces no new idea, but merely particularises what is here expressed in more general terms, I need not quote further.

In developing the subject before us, I shall treat it under the two following heads:

1. *The peculiar excellency and superior value of the knowledge of the Lord Jesus Christ.*

2. *The precedence to which this knowledge is entitled, in our esteem, and its claim to our cordial support.*

1. The peculiar excellency &c.

By the knowledge of Christ, I understand that system of religious and moral truth, which he taught in the days of his flesh, and which, through the instrumentality of his successive followers on earth, and under the watchful Providence of the Almighty, has been conveyed to us, in the Scriptures of the New Testament.

In pointing out the peculiar excellency, and thereby showing the superior value, of this knowledge, I shall notice it, principally, in its adaptation to the nature and wants of man. I am aware that my object might be greatly assisted, by viewing it in contrast with those erroneous systems of faith which have been palmed upon the world, as divine truth, but which, in fact, possess a just claim to no higher distinction, than that of being the false inventions of deluded and erring mortals. But this has been done so frequently and so ably, by others, that the labor seems to be the less necessary at this time, and I shall, therefore, rather avoid it, by pursuing a course that is more congenial to my own feelings, and, I trust, will be as interesting and profitable to all.

1. It requires no argument to establish the fact of human dependence. However insensible to our frailty we may seem to be, while devoted to those objects of pursuit which too frequently engross our thoughts, the solemn reality is often forced on our attention, by the very things that appear to be

diverting us from it. A moments reflection brings it back to the mind, with increased force. Then we realize that the feeling of dependence had only been quieted, during the momentary predominance of something else—not destroyed; slumbering—not dead; that it is deeply implanted and immoveably fixed in the human breast, and is indeed, one of the strongest which we experience. The numberless events beyond our control, that are constantly transpiring, the ever varying circumstances that successively make up our changeful situation; and the manifest instability of all earthly things, impress us with a fearful sense of our weakness and imperfection.

Hence, then, the knowledge of Christ meets us in all our dependence and want. Possessing this knowledge, we discover on whom we may lean, and whence our help will assuredly come. It tells us of our Creator—our God and Father; it points us to the fleeting and defenceless sparrow which falls not to the ground without his notice, and speaks to us in the language of encouragement and consolation. 'Fear ye not, therefore, ye are of more value than many sparrows, and even the hairs of your head are all numbered.'—'In God you live, and move, and have your being; he claims you as his own'—his offspring; he is greater than all, and none shall be able to pluck you out of his hand.' Blessed accents of peace! Most sweetly do they fall upon the ear of frail humanity! O! how perfectly suited to our dependent condition, is the knowledge of Christ! How inexpressible its excellence! How inestimable its value!

2. Man is an intellectual and moral being. It is in this respect, that he is 'made in the image' of God—after the likeness of the Almighty.—We claim not kinred with the skies on account of our particular form, or complexion, but by virtue of those nobler faculties of the mind, with which we are endued. And here again, the knowledge of Christ Jesus our Lord, as a most rich and invaluable manifestation of the perfections and purposes of that Being whose spiritual impress we bear, is precisely adapted to the moral wants of our nature.—Those attributes of the invisible spirit, which when developed in his image, become the life of the human soul are unfolded in the instructions of Jesus, in all their inviting and transcendent loveliness; and every practical application of them in creation and Providence, is so represented, as to be readily resolved into some operation of the great central principle of the gospel—the single law of the divine nature—Love. Goodness infinite and unchangeable, is here set forth in all its varied exercises, in which it harmoniously fulfils the several offices of benevolence, jus-

tice, mercy and and truth, and beautifully and forcibly illustrates the universal paternity of the Most High. We are taught that 'God is love': that from him proceedeth 'every good and every perfect gift'; that he rendereth to every man according to his works; that 'he so loved the world—in all its sinfulness, degradation and misery—as to 'give his Son' for its salvation; that he cannot lie; and that there is one God and Father of all, who is above all, and through all, and in all. In the contemplation of these instructions—of the moral principles they embrace, the soul enjoys its richest and most delightful repast; and thus beholding, as in a glass, the glory of the Lord, is changed into the same image, from glory to glory, even as by the spirit of the Lord.

3. That man has violated the character of God, and is in character a sinner, admits not of a question. He has swerved widely from the law of rectitude—he has gone in the by paths of iniquity; regardless of his filial obligations, and his dearest interests, he has wandered from his Father's house, and foolishly wasted his substance in the distant abodes of error and vice. Here, reduced to absolute beggary, he suffers all the horror and wretchedness of spiritual want. But, notwithstanding the prevalence of this 'mighty famine,' which threatens his moral starvation—yea, which causes death to stare him in the face and even to take hold on the soul, the knowledge of Christ is adequate to calm his agitated mind, to soothe his fear to inspire his hopes, to tranquilize his feelings, and supply all his necessities. Though we have seemed to come short of the glory of God, we need not despair. From the gospel of the Redeemer, shine beams of mercy which can penetrate the thickest darkness. In that gospel there is compassion which can reach us in the extremest depths of our degradation and woe, and balm which can heal the deepest wound that sin has ever made. 'We have destroyed ourselves, but in God is our help.' The creature has been faithless, yet the Creator remaineth forever true.—'Where sin abounds, grace doth much more abound; that as sin hath reigned unto death even so may grace reign through righteousness unto eternal life, by Jesus Christ our Lord.'

4. The mortality of man is a truth indisputed and indisputable. Events of the most appalling nature, are daily—hourly—yea, momentarily, occurring, demonstrative of the melancholy fact, that here we have no continuing city. This is true of all, without distinction of age, or sex—climate, or condition. In one instance, the flower is nipped in the bud: in another, it fades in the blooming only; here and there one ripens into full maturity. But the longest life soon flits away and the limbs which have been the most active, eventually repose in death. Those weak and tremulous forms which irresistibly command the profoundest respect and veneration of all, both for the heroic and noble deeds that they recall to the mind, and the unusual number of years they have continued, one after another, reunite with their kindred earth. 'Our fathers! where are they? And the prophets! do they live?' O!

'When we remember all
The friends so linked together,
We've see around us fall,
Like leaves in wintry weather,'

how forcibly are we reminded of the language of the scriptures: 'As for man his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone; and the place thereof shall know him no more.'

Where, then, shall we look for the needed consolation and support, when friends beloved and kindred die? What can satisfy the mind in those seasons in which it loses its hold on earthly things, and realizes the insufficiency of all terrestrial objects, to meet its desires and its wants? What, O, what can sustain the spirit, when called to pronounce the last sad farewell to all that interests upon earth? I answer—the knowledge of Christ; the Gospel, which brings life and immortality to light—the assurance of another—a better—a perfect and never-ending existence in the kingdom of our Father and our God. Where this assurance is received and cherished, there are given the 'oil of joy,' for mourning and the garments of praise for the spirit of heaviness.

5. Man is unquestionably a social being.—Among the unnumbered multitudes that inhabit this lower world, the most tender and endearing relations—yea, all the varieties of connection, exist. The ties of nature, of kindred and of friendship are felt and acknowledged wherever the children of humanity have a subsistence; and the ligaments which, in one way or another, attach each individual to his fellow-man must forever hold all the members of the entire race in one indissoluble fraternity. They cannot be separated so long as the essential principles of their being remain unchanged.

How pre-eminently and wonderfully now, is the knowledge of Christ adapted to their wants, both with respect to the duties growing out of their various relations, as social beings, and to their interesting, and eternal union! Let us dwell a moment on this striking adaptation.

The peculiar excellency and superior value of the knowledge of the Lord Jesus, are in nothing more clearly discoverable, than in the system of ethics which it inculcates. This is a perfect, moral code based on the absolute perfection of the infinite Father. It teaches us, that as God loves us, so we should love one another: as he is kind to the evil and unthankful, so we should 'love our enemies and bless those who curse us,' as he leads us to repentance by his goodness and saves us by his grace, so we should overcome evil with good; and in a word as we are, constitutionally, his children, so we should prove our exalted relationship to the great spiritual Parent of all, by our likeness to him, in our Christian temperament and conduct. The general principle on which we are to act in the discharge of our fraternal obligations, is concisely, but explicitly, given, and left for application in particular cases, according to the circumstances of each, in the following remarkable passage: 'All things whatsoever ye would that men should do unto you, do ye even so unto them. In these few words is furnished a rule of action every way sufficient for the entire life of every individual of our entire race. How brief!—yet how comprehensive! How simple! yet how ineffably sublime!

Again: The adaption of the knowledge of Christ, to the sensibilities and sympathies which belong to humanity, is equally striking, and calcul-

lated to inspire every heart with sentiments of admiration and joy. I have said that we are social beings. We are more than this. Our social principles have been cultivated and brought into vigorous exercise, by frequent association and proper instruction. It is not sufficient for us, therefore, that our individual interests are secure,—that we may enjoy the protection and bask in the smiles and sunshine of infinite love. There are our fathers and mothers—our brothers and sisters—our wives and children—our acquaintance and friends—yea, our fellow men, who are united to us by the indissoluble ties of kindred, affection and charity. In whose happiness we necessarily and largely participate; whose well-being is intimately and inseparably connected with our own. Permit me to say, then that the knowledge of which I now speak, evinces the most tender recognition of all the hallowed connections by virtue of which we form but a single body; that it regards us as one indivisible brotherhood, having a common origin, interest and destination; as children of a common Father, as subjects of the same paternal and perfect government; as heirs of God, and joint heirs of our common Saviour, of an inheritance that is undefiled, incorruptible and fadeless in heaven. 'We shall not all sleep but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump;' and 'shall be children of God, being the children of the resurrection; neither can we die any more.'—Gracious assurance of unending blessedness to all the raised, purified, and immortalized sons and daughters of Adam! O! how inexpressibly excellent the knowledge of Christ! 'Bless the Lord, O my soul! and all that is within me, bless his holy name.'

I have now spoken of man—1. As a dependent creature: 2. As endowed with an intellectual and moral nature; 3. As an alien from God; 4. As possessing a mortal constitution; and lastly, As a social being. I have considered the knowledge of Christ, in its adaptation to our nature and wants, in these several respects, and have attempted to point out its peculiar excellency and superior value. It now remains for me to notice.

2. The precedence to which this knowledge is entitled in our esteem, and its claim to our cordial support.

It will readily occur to the hearer, that the title to precedence in our estimation, and the claim to our support, which are accorded to the knowledge of the Lord Jesus Christ, are founded in its inherent excellence, and its absolute superiority over every thing else that engages the attention and enlists the efforts of human kind. Were it possible to produce anything possessing greater intrinsic excellence, or of greater value to men, than this knowledge, that, whatever it might be would certainly hold the first place in our esteem, and this should be accounted at most, as of secondary importance. But in vain do we look for anything of the kind. The knowledge of Christ—the Gospel originated in God; it exists in nature: it has its being in the fitness of things; and cannot, therefore, be false, unless nature and nature's God are false—are mere illusions. It is truth and truth alone; and being the truth it comes in for our highest regard, and primarily demands our hearty support, as presenting the purest, moral principles, as inspiring the noblest hopes, as fur-

ishing the greatest encouragements, and as affording the surest foundation, and the strongest security, of our virtue and lasting happiness.

There are several ways in which we may cultivate a regard of the knowledge of Christ, and contribute to its support.

1. By our profession.

I am aware that with some, there is a disposition to consider a man's profession as of little consequence, and there is, unquestionably a cause for this state of things. In many instances the extensions which are made to religion, are insincere, or unaccompanied by a corresponding practice, and such heartlessness and hypocrisy, while they have brought inculpable reproach on the Christian faith, have also proved exceedingly disadvantageous to religious professions. Still, I believe that a profession of the truth, in its proper place, and with its proper accompaniment, is highly important. I esteem it to be a duty, as binding on every individual who is consistent with the pure and heavenly principles of the knowledge of Christ, to avow those principles openly and fearlessly before all men, to speak particularly of them on every suitable occasion, and commend them candidly, affectionately and honestly to the sober consideration of mankind.

It is contrary both to the instruction and example of Jesus, to put our light under a bushel and think there can be no doubt, that he is culpably wrong in his conduct, who with the truth in his possession, is either studious to conceal it from the rest of the world, or indifferent about possessing it in his common intercourse with society.

The author of our text was not ashamed of the knowledge of Christ—he was determined to know it among men. 'For the excellency of the knowledge of Christ Jesus his Lord,' he cheerfully and joyfully suffered the loss of all things else, and Jesus Christ and him crucified. Neither sickness, nor afflictions, nor death itself, moved him from his Christian profession. Shall we then esteem his example, or consider it unworthy of imitation?

It is an erroneous idea, that, if an individual is consistent in his ordinary dealings and practice, his religious profession, and the denomination with which he connects himself, are matters of indifference. Suppose that he embraces the knowledge of this, in its primitive purity and excellency, practices its hallowing principles, so far as common business and intercourse of life are concerned, but says nothing respecting his particular views; I ask, will the world as readily honor and appreciate those principles, by reverencing his conduct, as if the secrecy in which they are otherwise enveloped, were removed—a distinct avowal of his religious sentiments? or can he bring them more directly and into the light through the additional medium of a candid profession, and thus aid mankind in forming a clear perception of them? But suppose again, that while he seeks to conceal them, by studiously avoiding any expression of his opinion, he also goes with those who are removed from the grace of Christ, unto another gospel: will many set the correctness of his general conduct, to the credit of their corrupt principles,

with which it has connection? and will not the weight of his influence thus be thrown into the side of the scale against the truth, and in favor of error? What permit me to ask—what would have been the consequence, had the appointed Saviour of the world merely led an upright life, and neglected to bear witness to the truth? And what would have been our situation had his immediate followers simply practiced the injunctions of their Masters, & shunned to declare the counsel of God? Instead of enjoying our present moral elevation, and the invaluable spiritual hopes, of the gospel, we should have been groping our way amid the impenetrable gloom of pagan superstition and heathenish darkness, sunk in their deep degradation, and buried beneath their accumulated weight of wretchedness and despair. I contend, therefore, that it is the sacred duty of every man, who has received the knowledge of Christ to avow his honest sentiments with freedom and candor; to talk of them at all suitable times; to let the world know from his lips, the principles which he cherishes, and to which he owes the purity of his life, and the moral sublimity of his character. In this way, he will gradually raise the truth in his own estimation, and directly aid its advancement among men.

2. Another way in which we may strengthen our regard of the knowledge of Christ, and contribute to its support is, by our practice.

The world—particularly the religious world—is inclined [more perhaps, at present, than formerly] to estimate systems of faith by their respective, moral tendencies. Hence, the untiring efforts that are made to impress the public mind in favor of the popular opinions, and against the knowledge of Christ, as received by our own denomination. The former are held up as the only safeguards of piety and virtue, and the latter is denounced as heretical, and extremely licentious and damnable in its influence and all its effects. It is spoken of as unqualified blasphemy, and the curse of social life. And there are many with whom this impression is so strong, that they dare not hear us in self defence. They are absolutely afraid to examine our sentiments, for themselves lest they should unconsciously become contaminated by them, and irrecoverably lost under full dominion of their insidious, corrupting and fatal influence. It is, therefore, indispensably necessary, that, having professed a good profession before many witnesses, we maintain a rigid conformity in our practice to our principles. We have the foundation, and it is in our power, and remains with us, to raise thereon, a superstructure, which bidding defiance to prejudice, shall extort the admiration of the world. Yes, it is for Universalists—for us, to exemplify the principles of the knowledge of Christ, in our walk and conversation, and thus present a purer morality than can elsewhere be found. Our's is not a religion which belongs exclusively to one day in the week, and whose requirements are answered by a longitudinal extension of the visage, and an occasional scrupulous observance of ceremonial forms. No, it comes home to the bosoms and business of men; it concerns every relation and duty of social beings: it requires to be practiced and lived, in order to be seen in all its excellence and glory.—Let us act then, in accordance with our principles, and

and we shall secure to ourselves a joyous experience of their peaceful and happy tendency. In this way too, we shall exalt it in our own view, and successfully commend it to the attention of our fellow-men.

3. The knowledge of Christ may be endeared to our hearts and a powerful and extended to its support, by association under proper regulations, and a union of pecuniary means, for maintenance of public worship.

Individuals remaining in an isolated state, and acting single-handed, I am aware, may do much for the promotion of these ends. But, by the course of which I now speak, I am persuaded, that they may accomplish much more. This mode of procedure enables them to concentrate their influence, and, therefore, brings their whole power to bear more directly, and, consequently, more effectively, on the objects in view.

I am not ignorant of the fact, that the proposal of this measure for the dissemination of the truth, may be met, by some, with rather plausible objections. The individuals of whom societies would be composed, in many places, are few and far between, with limited means; but beset by a strong and determined opposition. Admit the justness of this representation; still, I conceive that it makes no especial difference with the principle under consideration. Ten righteous souls would once have saved a city; and if the brethren residing in a town are but five in number, with a dollar to each, let them unite their means and cooperate with each other, to the extent of their ability, in spreading the excellent knowledge of Christ. Judicious measures for the support of the public worship of God, and thereby for the extension of religious sentiments in the world, systematically and resolutely carried into operation, even by a few individuals, will be potent in effecting the contemplated object. In this way, those individuals will make their influence felt, and ere long acknowledged, throughout their territorial limits, and by many succeeding generations. Should not every disciple of Jesus, then, feel that it is obligatory on him, to be active in the discharge of this duty.

Let me not be suspected of a desire to coerce men into the support of religion, by penal enactments, on the arm of the civil law. Members of societies, who are made, in this way, have ever been the curse of religion, and of religious associations; we are better without them, than with them. This only do I ask, that the subject be thoroughly investigated and correctly understood, that the knowledge of Christ be viewed in its perfect adaptation to our nature and wants—in its intimate and inseparable connection with our highest interests; that its excellency and value be appreciated: that its support be regarded as a privilege, no less than felt as a duty; and that whatever is given to aid its advancement, be given readily, heartily, cheerfully, as a free will offering. In this way, may our esteem for it be materially increased, and a spiritual service rendered to the cause of truth and humanity.

I will now leave the subject for the consideration and improvement of the respected audience, whose indulgence I have so largely experienced.

My fellow laborers in the ministry, and all my

brethren in the Lord! ours is emphatically a good cause. We know—we feel that it is the cause of God and of man. Let us therefore evince our high estimation of it, by our engagedness in commending it to the attention of all men every where. To the promotion of this object, let every possible effort be directed. By the sincerity of our profession, by the purity of our practice, and by the faithful use of all means in our power, let us humbly endeavor to aid its progress in the world.

And when our earthly labors, trials and enjoyments shall be o'er, may God, in his infinite mercy and by his abundant grace, receive us, and eventually, with us, all mankind, to dwell in his presence, where is fulness of joy, and at his right hand, where are pleasures forevermore. Amen.

PRAYER OF JESUS.

'Father, forgive them; for they know not what they do.'—Luke xxiii. 34.

The cause that gave rise to the above sentence, is as follows—Jesus had been betrayed, tried, nailed to the cross—and while enduring the dreadful agonies of crucifixion, his enemies ridiculed him and mocked at his sufferings, in a heartless a manner, as would seem to collect all the gall and bitterness of outraged feeling—yet nevertheless, Jesus did still love those enemies, and prayed for them—oh, how God-like—'Father, forgive them; for they know not what they do.'

The records of the world may be searched and an instance cannot be found, which exhibits such an extent of benevolence, such unchanging affection, such unbounded goodness, as we discover in the prayer and death of Jesus. To be sure, we discover instances of men who died for the benefit of friends, and these excite our warmest admiration; but they do not compare with the instance of the Redeemer on the cross, with the blood streaming from his hands and his feet, and praying for the welfare of those very murderers, who were reviling him.

The soul kindles with devout admiration, when we look upon the devotion of the little Spartan band, who cheerfully interposed their lives at the pass of Thermopylae, between their country and the invader of their rights—when we view the fathers of the revolution, sacrificing their property and staining the snow with their blood, to procure the enjoyment of that liberty which is the inalienable right of the children of God—when we view a noble man of another country, fleeing from home and crossing the wide waste of waters, to join a chieftain whose name will never be forgotten while there is a heart to feel, in gaining the freedom we now enjoy—when we trace John Howard through all his course of benevolence, making it his joy to exclaim, 'my hope is in Christ'—I say, when we view these instances, every noble feeling is brightened and lighted up with enthusiasm.

But Jesus exceeds all these instances. He was alone—he had no earthly friend to speak in the voice of friendship or to quench his fevered thirst—those who professed to be his followers forsook him and fled—he was surrounded by a rabble of malicious and bitter foes—and still, he retained his magnanimity of soul, his unearthly love for all, and shed his blood for the benefit of the world. Oh, what love! And how should those live who believe in such a Saviour.

There is still another point about this subject to excite our admiration—it is the perfect connection which exists between the prayer and conduct of Jesus and the precepts which he set forth as the duty of every professed Christian.—On a certain occasion, when those disciples were around him, who had been reared in the spirit of a covenant which demanded 'an eye for an eye,' he said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Matt. v. 44, 45. Jesus exemplified this sublime instruction in his practice—particularly in the closing scenes of his life. He most emphatically loved his enemies, blessed them that cursed him, and prayer for those who despitefully used and persecuted him. What a soul-touching theme is here! He who can read the account of the death of Jesus and understand the reason why he rendered up his life—he who can look at that dear Saviour, dying for the salvation of sinners, and not feel a determination rising in his heart to become a better man, I am sure cannot be made better by preaching hell-fire—for if this will not touch his soul, not all the weapons of Satan will subdue him. Lord, lead us to be grateful for the gift of thy son!

ARMINIANISM.

This sect takes its name from a divine of Leyden, who lived in the sixteenth century; Buck speaking of him, says, 'Arminius had been educated in the opinions of Calvin; but thinking the doctrine of that great man, with regard to free will, predestination and grace, too severe, he began to express his doubts concerning them in the year 1591; and, upon further inquiry, adopted the sentiments of those whose religious system extends the love of the supreme Being and the merits of Jesus Christ to all mankind.'

The Arminians, as well as the Calvinists, believe in five articles: predestination, universal redemption, the corruption of man, conversion, and perseverance; though each sect has its peculiar mode of explaining those tenets. The great difference between Calvinism and Arminianism seems to be, that, according to the former system, God elected a certain definite number for salvation, and decreed the event with a certainty which nothing can overthrow. According to the latter system, it is left entirely to the free agency of man. By many, it is supposed that his system is an improvement on Calvinism; but we think it is not so good as the old plan of John Calvin; for, according to that scheme, it was absolutely certain that some would be saved. But Arminianism makes salvation possible to all, but certain to none; so that if this doctrine be true, the whole human race may be lost for aught we know to the contrary. If any are saved, the glory belongs to themselves, and not to God, for he was only willing they should be saved, without having any desire to make any effort to effects the end. Calvinists have almost, insensibly adopted the Arminian faith, so that perhaps, it may be said now that there are only two great sects, Arminians and Universalists.

But the greatest inconsistency in the Arminian scheme is, that it is admitted that Jesus Christ made an atonement for the sins of all mankind, thus contending for universal redemp-

tion, but denying universal salvation! A grosser absurdity could hardly be named. We wish some of the Doctors of Divinity would make this clear to our understanding. No sentiment is more plainly revealed in the Bible than that Jesus made an atonement for the sins of the world. The following from among many passages are directly to the point. 'He is the propitiation for our sins and not for ours only but for the sins of the whole world.' 'But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man.' 'For there is one God and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time.' These passages declare this great truth so plainly, that at last it is admitted that Jesus died for the world. But while the Arminian admits this, he discovers that he cannot take another step without becoming a Universalist. Here he stands and contends against Calvinism on the one hand and as strenuously against Universalism on the other. Now let him destroy either system and he is not certain a soul of the human race will be saved. All is mere chance. Everything depends on the human will. What a thought! That a whole eternity of happiness or misery turns on the uncertain and ever-varying conclusions of the human mind! But he arises another difficulty; a difficulty which we see no way for this sect to remove. We are told we must believe, or be lost forever. What must we believe? The reply perhaps, 'believe on the Lord Jesus Christ.' Yes, but what constitutes such a belief? If we believe that he is the Saviour of the world, we are at this is believing too much. The Calvinists say we must believe he is the Saviour of the elect only; the Arminian says we must believe in our Saviour, and then we shall be saved. It must be true that Jesus is the Saviour of men, or else believing it, would be embracing a false doctrine.

'In fearless youth, we tempt the heights of art.' When a young clergyman ascends the sacred desk, he is apt to dive into the very depths of theology, and attempt to make that plain which God in his wisdom has not seen fit to reveal. With the utmost assurance he attempts to fathom the depths of infinity. But as his judgment ripens, his zeal abates, and he learns in due season that it is not for men to know what God has kept in his own power. As his hair whitens with age, he becomes more and more impressed with the belief, that the great object of the gospel ministry, is to improve the moral condition of mankind. Hence as clergymen grew in years they generally become more practical in their preaching. And happy would it be for the church, if party zeal should give place to Christian charity; and practical piety supplant the spirit of proselytism. May those who are for the defence of the gospel, be exemplary in their character, and strive more effectually to enlighten the mind and improve the heart.—*dependent Messenger.*

Never be ashamed to own your belief in the doctrine of a world's salvation. We have some, who, when conversing with a believer in the doctrine, would be very zealous, apparent in its promulgation, but in meeting with an opponent he would express his doubts concern-

the truth of it, and quail under the milk and water arguments of his antagonist. He lacked moral courage.

INQUIRER AND ANCHOR.

SATURDAY, OCTOBER 31, 1835.

THE COLEBROOK DISCUSSION.—Agreeably to previous arrangements, a public discussion was held at Colebrook, Ct. on Friday and Saturday, [Oct. 16th and 17th,] between Br. Fordyce Hitchcock, (Universalist,) of Trumbull, and Rev. Edward R. Tyler, (Presbyterian) of the former place. The writer hereof was not present either at the opening or at the close of said discussion; but he nevertheless heard the greater part of it.

Mr. Tyler was formerly pastor of a Society in Middletown, and is the author of a small work entitled 'Tyler's Lectures on Future Punishment.' He professes to be a man of learning; and judging from his appearance, I should suppose him to be not less than 40 years of age. Those who are acquainted with Br. Hitchcock will readily perceive the superior advantages which his opponent had over him. Br. H. is quite a young man, and is comparatively inexperienced in the great work of a minister of truth. But under all his disadvantages, I greatly err in judgment, if he did not fully sustain his doctrine against the attacks of the very learned author of 'Lectures on Future Punishment.'

It is not the design of this article to give a full report of the discussion. I intend merely to give an outline of the principal arguments by which the disputants endeavored to support their respective doctrines. The conjoint question in debate was stated (I believe) in the following words: '*Do the Holy Scriptures teach that some men shall be punished throughout the never ceasing ages of eternity? Or do they teach the doctrine of Universal Salvation?*' The discussion was held in Mr. Tyler's Church; not by his permission, however, but by a vote of his Society! Mr. T. refused to enter the pulpit, and requested his opponent to occupy the lower floor of the Church.—But the latter, not feeling disposed to regard this request, ascended, *alone and uninvited*, the stair of the holy place!

Mr. H. opened the debate, and Mr. T. was about half through with his first reply when I arrived. By invitation from the occupant of the pulpit I ascended, leaving Mr. T. with one or two of his clerical friends below.

I shall not attempt to state any arguments made use of by either party, but those that I heard and noted down at the time. When I entered Mr. T. was laboring to prove that the *second death*, spoken of in the Apocalypse, refers to punishment in the future world. His argument was, that *it must be so!* He next referred to the *bottomless pit*, and spoke freely of the '*Old Serpent*' who lives there. [Poor old fellow! if he does not find *bottom* somewhere, he may starve to death for the want of *dust*!] The word *Tartarus*, 2 Peter, ii. 4, was next considered. It was contended that this word signifies a place or state of endless suffering, inasmuch as the ancient heathens used it in this sense!

Mr. H. examines Deut. 32: 22, and maintains that the word *sheol*, herein used, does not mean a place of ceaseless suffering. Repeats the context—quotes Dr. Campbell's remarks on *hades* and *sheol*—

refers to professor Stuart's opinion of Job's being in hell, and of Jonah's being there when he was in the fish, etc. He next shows, that, allowing *sheol* or *hades* to mean a place of torment in the future world, its *destruction* is plainly declared by the highest authority. '*O grave (or hell) I will be thy destruction.*' Hosea 13: 14

A few remarks were here made on the word *tartarus*, and Gilpin's view of the same was quoted from Paige's Selections. And lastly, several texts were adduced in favor of Universalism; such as 1 Tim. 4, 10. It was contending, that although but a part of mankind enjoy that *special salvation*, which is peculiar to the believer; *all men* shall eventually partake of the salvation of God.

Mr. T. speaks of the Valley of Hinnom, and declares positively that the Jews of our Savior's time used it to set forth or symbolize the sufferings of the damned in the eternal world. Refers to Matt. 5, 22, and still maintains that *gehenna* can mean nothing but the abode of wicked spirits in eternity. Reads Mark 9, 42—44, with the parallel passages. Speaks of '*eternal life*,' contends that it means immortal blessedness, and affirms that but a part of mankind will ever enjoy it. Quotes Matt. 10: 28, and declares unhesitatingly that the '*immortal soul*' is there spoken of, and that it shall be forever damned in that fire which shall never be quenched. He says there would be no sense in our Savior's thus using the word *gehenna* if it did not signify a place of future torment. Reads Luke 12: 4, 5. Repeats James 3, 6, and remarks that '*the tongue is set on fire with the malignant spirits of the future world*'!—Declares that '*unquenchable fire*' is immaterial, and must therefore refer to eternity. [Powerful reasoning!] '*Unquenchable fire*' must moreover mean *endless* fire, because it is applied to the future punishment of the wicked. *Aion*, as applied to the same subject, Matt. 18: 8, means a strict eternity. Stammers not a little; catches first at one thing and then at another; and at last hits upon Matt. 25, and asserts that it is an account of the *last judgment*.—Reads Mark 3: 29, without comment. Brings forward 2 Thess. 1: 6—9, and says that the passage proves endless misery. Cites Jude 6: 7, and repeats the passage by way of comment! Reads Isa. 33: 14, and by way of appropriate remarks repeats the same!

Mr. H. denies that the Jews of our Savior's time used the word *gehenna* to denote a place of ceaseless torment in eternity. Explains the phrase '*eternal life*.' It is not expressive of the *duration*, but of the *nature* of the life, to be enjoyed by the believer—it is the *knowledge* of God and Christ, and may be experienced a short time or a long time, in this world or in the future. Notices Matt. 10: 28, and states many difficulties in the common interpretation of the same; and maintains that any view that can be taken of the passage utterly fails to establish the doctrine of interminable wo. Refers to Matt. 5: 22, reads Clarke's comment thereon, and offers a few additional remarks. Complains of his opponent for merely quoting passages, without attempting to prove that they refer to the subject to which he applies them. Examines Matt. 25: 46. Quotes a number of passages to prove that the word *everlasting* does not necessarily signify an endless duration. Speaks of the coming of Christ, and shows that it was to take place during the life time of some of those who stood near him and heard him speak.

Mr. T. wishes not to *spend time* in replying to any thing that his opponent has advanced. He chooses to pursue his own course. Refers to John 17: 3 and spends considerable time in laboring to prove the very thing which his opponent has already admitted. Speaks of the second coming of Christ—calls it *final*—and asserts that it is not to take place until the end of the material world. *Aion*, in at least 65 places in the New Testament means a proper eternity. Affirms that it bears this meaning when applied to the future punishment of the wicked. Reads 2 Peter 2: 1—17; Jude, 12: 13; Rev. 14: 10, 11. Quotes Luke 13: 23, and offers sundry remarks to prove that but a part of mankind will be saved, and that the rest shall be endlessly damned. Reads Heb. 10: 38, 39, and declares that *perdition* does not mean annihilation, but eternal torment. Examines John 3: 15, 16, and says that if Jesus came to confer everlasting life upon mankind, then surely they must have been in danger of '*eternal death*'! Refers again to Matt. 10: 28, and declares the *soul* there spoken of to mean the immortal part of man, and calls upon his opponent to prove that God *will not do* that which he is *able* to perform. Reads Matt. 21: 44. Calls Christ '*the stone*,' and declares that he will fall on the impenitent, and grind them to powder—utterly destroy them. Quotes a multiplicity of passages, and at last fixes his attention on Luke 13: 5. Says that *perish* means interminable misery in eternity.

Mr. H. complains of his opponent for not noticing his arguments in proof of Universal Salvation, and assumes that he has established his doctrine by scripture testimony. Coming of the Son of man considered. The *nations* were divided in the very generation in which Jesus lived on the earth. Proved by Matt. 24: 29—34. The kingdom of God, 'alho' not of this world, was shown to be *in* this world.—The *duration* of the word rendered *everlasting* must be determined by the nature of the subject to which it relates. Quotes from Dr. Clarke on Matt. 16: 27, 38, and maintains that Christ came *in judgment* upon his guilty foes *when the nation of the Jews was destroyed* by the Roman forces. Notices several of the passages relied upon by his opponent—reads Gilpin's note on Jude 11, 12—and shows again that *hell is to be destroyed*. Remarks on Luke 13: 23 and attempts to prove that the salvation of Jesus does not mean a deliverance from endless torments, but *from sin*. Considers 2 Peter 3: 7, and closes with a note from Hammond.

Mr. T. He affirms that the word *aion* must mean endless when applied to the future punishment of the wicked, *because* God inflicts it, and *because* God is an eternal being! He protests against citing the opinions of commentators; and says that he can prove by Adam Clarke that our first parents were tempted by a *baboon*! Quotes a passage, and says to the audience, 'If this does not mean endless misery, what does it mean?' Calls his opponent a fool! Calls attention to the 73 Psalm. Says the *end of the wicked* means their condition in some part of Hades, according to the philosophy of the Jews! [Wonder what he meant by the '*philosophy of the Jews*'!] Perish must mean endless, because it refers to the future punishment of the wicked. Reads Rom. 6: 21—23; Heb. 6: 8; 2 Peter 3: 10, 11; 2 Thess. 1: 9; Phill. 3: 18, 19; 2 Cor. 11: 14, 15; 1 Thess. 2: 16, etc. The *curse* of the divine law was next spoken of, and declared to be eternal

death. The punishment of the wicked must be either annihilation or endless misery. The former it cannot be, because there are degrees of punishment; and annihilation admits of no degrees. Appeals again to the audience, and asks, 'What is the curse of the divine law?'

Mr. H. Calls attention to Luke 13: 5. Notices the context, emphasises the word *likewise*, and shows that the impenitent to whom the Savior spake were to *perish* in like manner with those whose blood had been mingled with the sacrifices, and with those who had been slain by the falling of the tower in Siloam. Remarks on the impropriety of calling a man a fool. Considers Rom. 6: 21—23. Shows that the word *perish* does not mean endless suffering, for it is said, Isa. 57: 1 'The righteous perish.' Phrase 'eternal death' not found in the Bible. Has not time to notice all the passages quoted by his opponent. Confines his remarks to 2 Thess. 1: 9. The unbelieving Jews were the *troublers* of the Thessalonian Christians—they were threatened with everlasting destruction—and were actually destroyed. Salvation means a deliverance from sin, its condemnation, and its consequences. 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' The consequence of Adam's transgression was experienced on the day of transgression. The law of Moses punished mankind for sin; but its threatenings did in no case extend beyond the present life. Acknowledges that he believes in no punishment for sin in the future world—an acknowledgment which I thought was uncalled for and very injudicious.

Mr. T. Speaks of his own indecorum. He did not mean to call his opponent a fool; he meant that he was a fool himself!! The moderators call him to order, and after some little altercation, he proceeds to speak again of the divine law, and declares its penalty to be, not annihilation, but eternal death, or endless misery. Temporal judgments may be a part of the curse of the law, as in the case of Adam's punishment. He says 'fearlessly that spiritual death as not the penalty of the divine law; but it is the forfeiture of the divine favor. Many will never regain this lost favor, and will consequently perish eternally. Christ came to confer eternal life on sinful beings, who had forfeited this life. Eternal death proved by the phrase eternal life. The one is placed in opposition to the other.

'If the penalty of the law is not eternal death, God is not a good governor, but is the greatest friend of sinners in the universe.' Speaks of human governments, and calls none good, but those that threaten the greatest amount of punishment for transgression. 'If (says he) God has threatened man with no greater punishment than Universalists believe in, and sin prevails to all eternity, God is to blame for not threatening more punishment. The wicked deserve eternal punishment. Salvation is conditional. Quotes Matt. 6: 14, 15; Luke 13: 28, 29. Some shall not see life, but the wrath of God abideth upon them. The promises of the gospel are made to the penitent—to a particular class of men; and not to all mankind.

'The design of Christ's mission prove endless misery. [Wonder if he had special reference to 1 John 4: 14?] The doctrine of election proves endless misery. John 17. Hundreds of texts prove it.' Reads Rom. 2: 5—9, and comments thereon. Speaks of

the Rich Man and Lazarus—asserts that the whole account refers to the future world—but forgets the exact phraseology, and passes it over very slightly. Quotes John 8: 21, and declares that some men shall never see Christ and God. Lays siege to Restorationism, and says if his opponent does not believe this doctrine, then all the passages which speak of future punishment he shall use in proof of endless punishment. Proves his doctrine by a reference to the opinions of the heathen. If Christ did not teach the same doctrine that the Pharisees believed, why did he not reprove them for believing in endless misery?

Suppose men to be in the world of woe. There are no means of grace there—no preaching there—and they must there remain eternally. God's glorious law proves endless punishment.

Mr. H. Briefly remarks on the coming of Christ spoken of in Matt. 24 and 25, and proves again that it was to take place during the natural lifetime of some of those to whom Jesus addressed his discourse. Admits that the penalty of Adam's transgression was not natural death; and contends that it was a death which was suffered on the very day of transgression. 'In the day thou eatest thereof thou shalt surely die.' It was a spiritual or moral death, which alwas has been, and ever will be, the consequence of sin. 'To be carnally minded is death.' Rom. 8: 7. The wages of sin is death. Rom. 6: 23. 'Eternal life' is simply the true knowledge of God and Christ. Remarks that it is sufficient for us to know what kind of a law God has made, without speculating about what kind of one he ought to have made, in order to deter men from sinning.—Affirms that Universalists do believe in punishment for sin. They believe that every man shall be punished according to his works. And they believe, moreover, that a just retribution is inevitable.

Considers the assertion that none can be saved except those who comply with certain conditions in this life. Shows that this assertion excludes all *infants, idiots and heathens* from the enjoyment of future blessedness in Christ. All things have been given into the hands of Jesus; and he assures us that all that have been given him shall come unto him; and him that cometh he will in no wise cast out. John 3: 35; 6: 36—40. Reads a written exposition of the parable of the Rich Man and Lazarus. Proves again that hell is to be destroyed. Declares that future punishment is not the question in debate, and refuses to notice any arguments of his opponent but such as are designed to prove endless punishment. Shows that the Savior did reprove the Pharisees for adhering to the traditions of men, instead of deriving their doctrines from the Scriptures.

Mr. T. Refers again to the penalty denounced against Adam. Affirms that the translation of Gen. 2: 17, is defective, and ought to read thus; 'For in the day that thou eatest thereof, *dying thou shalt die.*' The guilt that Adam experienced when he hid from his Maker could not have been his punishment, because he had already received that, and was still afraid of punishment. 'If a man gets a thorn in his foot as the penalty of his disobedience, why hide from justice?' Reads 1 Cor. 15: 19. Speaks of the kingdom of God—says it is the mansion of immortal blessedness—and declares that some shall never enter it.

Examines John 17: 1—3. Says that Christ has

received power over all flesh, but will confer eternal life on only a portion of mankind, whom the Father shall give him. Admits that hales is to be destroyed, but maintains that there is a place of future punishment, called gehenna, that never will be destroyed. Declares that if the punishment is not expressed in the Bible, it cannot be expressed in any language. Makes several remarks of the phrase '*ages of eternity*,' which would not interest any being living if we were to write them down.

'The necessity of the atonement proves endless misery.' Without the shedding of blood there is no remission. Christ suffered the penalty of his own law to show how much he respected it. There remaineth no more sacrifice for sin, etc. Heb. 10, 26, 27. The necessity of regeneration proves endless torments in the future world. If a man dies without regeneration, all the fire in hell would not subdue him, without the grace of God.

'Drunkards believe in Universalism. What a glorious, excellent and holy law it is that threatens endless misery!'

If Universalism be true the Gospel can never be universally promulgated. Mr. H. here complains that his opponent wanders from the question in debate. Mr. T. proceeds by remarking that the Hindoos would never receive Universalism on account of its immoral influence. Moderators call him to order, and assure him that the tendency of doctrines is not the question in debate. Mr. T. leaves this subject, and speaks again of the Rich Man and Lazarus but thinks it quite unnecessary to spend time to show that it proves the doctrine of endless misery.

He avers that no separation of nations took place at the close of the Jewish dispensation, and that the Jews were admitted to equal privileges with the Gentiles in the blessings of the Gospel.

Considers several Universalist texts, such as John, 12, 32, Isa. 45, 22, 23. 'God (says he) invites all men to be saved; he desires the salvation of all men; but salvation is conditional; some will never comply with the conditions; and therefore all cannot be saved.

Mr. H. complains again that his opponent wanders from the great question in dispute between them, and hopes that in future he will do so no more. Proves that the Jews were not admitted to equal privileges with the Gentiles, and could not believe and enjoy the blessings of the Gospel.—Reads John 12, 38—41. Shows that a time will come when all Israel, with the fullness of the Gentiles, shall be saved. Reads the greatest part of Rom. 11.

Speaks again of the penalty of the divine law, declares that Cain suffered it in the earth, and that his punishment did not extend beyond the present life. Universalism does not make the punishment for sin a trifling thing. Cain declared that his punishment was greater than he could bear. The prodigal son suffered great misery in the earth in consequence of sin.

A number of passages in proof of Universalism are now presented, such as, Ps. 22: 27; Isa. 45, 22, 23; Ephe. 1, 9; 1. Cor. 15, 22, etc.—

It was shown clearly that all the nations, families and kindreds of the earth are to be blessed in the seed of Abraham, which is Christ: and that this universal blessedness of mankind in the heavenly nature will be accomplished when death is swallowed up in victory, and the last enemy of man destroyed.

The foregoing is all that I heard of the Colebrook Discussion. Mr. Tyler spoke half a hour after I left there. Mr. Hitchcock being under the necessity of leaving there to fulfil appointments which he had made, the discussion was then indefinitely postponed. It commenced on Friday morning, and continued until Saturday noon; and whether it will be resumed I cannot tell. Mr. T. professed a perfect willingness to continue, or resume the discussion: but was unwilling to leave home to meet his opponent. Mr. H. lives about 80 miles from Colebrook; and cannot get there without considerable expense and loss of time. And there is one circumstance which I think ought to dissuade him from trying to get there. It is this. Mr. Tyler keeps before him a large Manuscript book, from which he has a great propensity to read, and that too without noticing any thing that his opponent says. I heard it intimated by several individuals, that this book is the very one from which Mr. T. published his Lectures on Future Punishment. There is no kind of satisfaction in disputing with a man, who, instead of replying to his opponent's arguments in a proper manner, reads a lesson from an old book!

ASHER MOORE.

UNIVERSALIST REGISTER AND ALMANAC FOR 1836.—A pamphlet of 48 pages 12 mo. having this title has recently been published by Brs. O. Whiston, and G. Sanderson. It is designed to serve the double purpose of a common Almanac and a Register for the denomination of Universalists. It contains the usual astronomical calculations—made by G. R. Perkins A. M. Prof. of Mathematics in the Liberal Institute, at Clinton, N. Y.; and fitted, probably, for the meridian of that place, but will serve, without much variation, for all the adjoining States. And besides this, it contains 'the statistics of the denomination of Universalists in the United States, Territories, and the Provinces of Upper and Lower Canada.' In this respect the work is not so correct as it may be made by a continuance of its publication from year to year, and by the adoption of more efficient means to obtain correct information relative to the condition of the order. But, though necessarily somewhat imperfect, it still embraces much information that is important and valuable to every Universalist who wishes to know the real condition of the denomination. We therefore recommend it to our brethren in this section. We have just received, a quantity which are for sale at our office in Hartford, by the hundred, dozen, or single. The price we believe—for there was no bill sent with them—is \$8 per hundred \$1, 12 1-2 per doz. and 12 1-2 single cents.

NEW TESTAMENT.—The following notice of the publication of several ancient English versions of the New Testament in a single volume, we take from the Magazine and Advocate. A work of this kind we have no doubt will tend much to remove that prejudice which now prevails in the world, against making any alteration in the reading of King James translation. Many people are as strenuously opposed to any new translations of the Bible, as if the translators employed by the British King were inspired men, and invested not only with human, but divine authority.—

Such people are bigots—downright, ignorant, intolerant bigots:—

By the Boston Christian Register we learn that it is in contemplation to publish an edition of all the versions of the New Testament made previous to the translation of our present common version. The excellent version of William Tyndale, made in 1526, will form the basis, or text of the work, and the variations from it, made by Coverdale, in 1535; Thomas Matthew, (the reputed work of John Rogers, the Martyr,) in 1537; Cranmer, in 1541; Geneva version in 1560; and by the bishop's Bible in 1568: will be added in the margin, properly marked and designated. By this plan the substance of six different ancient versions will be presented in the room and expense of one, nearly.

This is an excellent undertaking, and to the Biblical scholar and antiquarian will be a highly valuable and excellent work. Tyndale's translation has been pronounced, by acknowledgedly able and impartial judges to be unsurpassed in beauty and general correctness by any single version that has since been made. It is the foundation of our common English version.

The work is to be published by James Monroe and Co., and William Pierce, in Boston, and will form a neat duodecimo volume of about 350 pages, embracing an introduction giving a succinct history of the several versions it comprehends. Price \$1 per copy.

We wish the publishers abundant success and profit. No doubt by comparing different translations of the Book, the sense of various passages is rendered clearer—the meaning of the original writer is better understood, and Christians are enlightened and liberalized. This is not the least among the merits of such a work.

A. B. G.

SEASONABLE MUNIFICENCE.—We understand that Hon. Jonathan Farrar of Dexter, with characteristic liberality, has made the very generous donation to Westbrook Seminary of one thousand dollars. This will be a very great help to the Institution—now struggling in its infancy, and demands the gratitude, not only of the Trustees, but the friends of liberal principles generally throughout the State, who realize the importance of such a Seminary in Maine. We do not announce this because we suppose its publicity will be altogether agreeable to the honorable donor, for we know how conscientiously he regards the maxim, in the exercise of his beneficence, not to let the right hand know, what the left hand doeth; but we mention it as a subject of gratulation amongst our friends, and to provoke other wealthy men to 'go and do likewise.'

We understand, also, that other gentlemen in Dexter and Vicinity have contributed a liberal sum to be added to Mr. F's donation—the amount of which we have not precisely learned.—[Gospel Banner.]

THANKSGIVINGS.—His Excellency Henry W. Edwards Governor &c., of Connecticut has appointed Thursday, the 26th day of November to be observed as a day of public thanksgiving and praise throughout the State.

Also, the acting Governor, Samuel T. Armstrong of Massachusetts, has appointed the 3d day of Dec. next, as a day of Thanksgiving &c.

in that State.

Furthermore,—His Excellency Gov. Dunlap of Maine has appointed Thursday, Nov. 26th to be observed as a day of public Thanksgiving in that State.

Br. J. Shrigley wishes all letters and papers designed for him, to be directed to Granby, Ct.

A CLERGYMAN WANTED.

The undersigned designs removing from Montgomery, Alabama on the 1st of January next, and is desirous that the society of which he has now the pastoral charge, should be supplied at that time with another Teacher. A young man of good talents and address, will here find a most favorable situation for a location among friends, than whom there are none better or more generous. A Church neatly finished and handsomely furnished with organ &cetera, is already in possession of the society, and a liberal support will undoubtedly be given to the Clergyman in Charge. For further information, address immediately,

L. F. W. ANDREWS.

Montgomery, Ala.

NOTICE.—The undersigned, having been appointed Corresponding Secretary of 'The Universalist Historical Society,' for the State of Connecticut, earnestly desires to acquaint said Society with every important fact connected with the rise and progress of Universalism in this State: and he therefore requests that any information touching this subject may be communicated to him, (at his expense.) Any old Books, whether in defence of, or in opposition to Universalism, will be thankfully received, and faithfully deposited in the archives of 'The Universalist Historical Society.'

ASHER MOORE.

New London, Conn.

Religious Notices.

Br. J. Shrigley is expected to preach in the Universalist Church in this city (Hartford,) the second Sabbath in Nov.

Br. James Shrigley will preach at Granby on the 1st Sabbath in Nov.

Br. J. Shrigley will preach at West Suffield on the 5th Sabbath in Nov.

Br. J. H. Willis preach in Somers on the 1st Sunday in Nov. next, and in the evening of the same day will deliver a lecture in the Methodist meeting house at the centre.

Br R. O. Williams will preach in Northfield on the 2d sabbath in Nov.—at Plymouth Hollow on Saturday evening previous.

Br R. O. Williams will preach at Dry Brook on the 3d sabbath in Nov. and at Broad Brook in the evening of the same day.

There will be preaching at Poquonick on the 2d Sabbath in Nov

Br. W. A. Stickney will preach in Burlington the 2d Sunday in Nov.; and a lecture at Collinsville at 6 o'clock the same day.

POETRY.

The Land of our Birth.

There is not a spot on this wide peopled earth,
So dear to the heart as the land of our birth,
'Tis the home of our childhood—the beautiful spot,
Which memory retains when all else is forgot.
May the blessings of God ever hallow the sod,
And its valleys and hills by our children be trod.

Can the language of strangers, in accents unknown
Send a thrill to our bosom like that of our own!
The face may be fair, and the smile may be bland,
But it breathes not the tones of our own native land!
There is no spot on earth like the land of our birth,
Where heroes keep guard o'er the altar and hearth!

How sweet is the language which taught us to blend.
The dear names of parent, of husband, and friend!
Which taught us to lisp on our mother's soft breast,
The ballads she sung as she rocked us to rest.
May the blessings of God ever hallow the sod,
And its valleys and hills by our children be trod!

Lady's Book.

Fading of the Woods.

Splendor is on the bough!
The withering leaves fall fast;—
Yet wilder beauty crowns the forest now
Than through the summer past.

A more resplendent blaze
Of rich and radiant hues
Gleams through the autumn haze,
Than mid the summer dews.

So is it Nature loves
In all her power to part;
So with her passing splendour moves
The severing human heart.

Calmly through pleasant years
We love some kindred mind;
But 'tis only through our parting tears
Its full delights we find.

Then, how in form and face,
In every act and tone,
Beam forth the tenderness and grace
That melt us, and are flown!

A Monstrous Absurdity.

Almost all sectarian writers and preachers, delineate their God as existing in three distinct persons, and each person possessing a different character. Yet all those persons unite and form but one person, which they called God! The first person, they say, hates sinners with an implacable hatred, and is so just that he is fully bent on damning them all in an endless hell he has prepared for them. The second person is of a very mild, merciful, and compassionate disposition, and has done every thing in his power, even to the sacrifice of his life, to effect a different purpose; he loves those whom the first person hates, and is determined, if possible to make them all happy. The third person partakes of the nature of the two first, and acts as mediator between them. Still each, separately, is God; and yet there are not three Gods, but one!! This we call a monstrous absurdity. In our youthful days we were taught, that if we did not believe this mystery we could not hope for salvation—because it was one of the fundamental principles of the christian religion. We thought we believed it; but our mind was a good deal disturbed on the subject: when contemplating the vindictive character of the first person, our feelings were terrible—we

could not love him—no, we could not—We flew to the merciful second, and prayed to him for protection against the burning wrath of the first. The second we loved, but the first we feared and hated. The third we had but a very imperfect idea of, and therefore neither loved nor hated him. How perplexing is error; but how consoling is truth. When our eyes were opened to see that there is but one God, (whose name and very nature is love,) and one mediator between God and men, the man Christ Jesus who gave himself a ransom for all, to be testified in due time, we leaped for joy, and banished all our fears.

We cannot see how it is possible for believers in the doctrine of such a triune god to rest satisfied. They say, the Son is equal and co-existent with his Father; that the Father is full of wrath and vengeance; and yet, that he sent his Son to appease that wrath, by suffering and dying to save the guilty from deserved punishment, and to reconcile God to man!! The very reverse of this is the truth. 'God so loved the world (not hated it) that he sent his only begotten Son, that the world through him might be saved, not from deserved punishment, however, but from their sins;' and instead of reconciling God to man, 'God was in Christ reconciling the world unto himself.' So says the New Testament; and we believe it declares the truth of the matter.

Ye blind leaders of the blind! your eyes will not be opened, until your refuge of lies be swept away by the overflowing scourge of truth, and your agreement with hell be disannulled. That such a period is rapidly approaching, we have no doubt. The prophet has predicted the time when the eyes of the blind shall be opened, and the ears of the deaf be unstopped, which time we think has commenced: the truth is abroad in the land: the worshippers of idols, of creeds, and confessions already quake for fear, and are anxious to hide themselves from its scrutinizing gaze; but they cannot effect it: they may call on the mountains and hills to cover them, and hide them from its presence, but in vain: they cannot escape its omnipotent influence; nor long preserve their idols from destruction.

Star in the West.

Mountain Scenery.

There is something in the wildness and sublimity of mountain scenery, that tends to remind us rather of eternity than decay. The perishable works of man are no where to be seen. No city lies in gloomy ruins, to show the outlines of its faded greatness; no remnant of a sanctuary here stands to show the worship that has passed away. We see no falling records of the glorious deeds of those whose names are learnt in history's page. We stand upon the mountain and we scarcely know that man exists upon the earth. This is not the land where arts have died, or science been forgot; those rocks never echoed the eloquence of orators, or the song of poets; the waters never bore the proud ships of the merchant; the soil never yielded to man the fruits of his industry. It is not here that the finger of time can be recognized. In vain would he set his mark on snows that never fall or disturb the fast bound form of adamantine ice. In vain he stretches out his hand where the rushing torrent and the wavering waterfall, blest with an eternity of youth dash on their headlong course, regardless of the blighting power that withers strength, or lulls to rest, the

creations and the creature of mortality. Here we may view the faint efforts of Time overthrown in an instant. Changes there are; but the work of an hour has defeated the slow progress of decay. The lightning of the thunder storm, the blowing tempest, the engulfing flood, the overspreading avalanche, have effaced from the surface of nature the impress of time, and left naught in the change to remind us of age. Surely there are scenes in life which seem created to awaken in mankind the recollection, that even time can lose its power. Who will not feel the nothingness of the pleasures, the cares, nay or even the sorrows of our petty span, when, for a moment he dwells with his heart and soul, upon the thoughts of an eternity! Yes it will sober the gay, it will comfort the grieved.—*Everett.*

The Resurrection.

Death held his sceptre over the Son of God, till the third day began to dawn upon the world; when on a sudden the earth trembled to its centre, and the powers of heaven were shaken.—But who is this that cometh forth from the tomb—with dyed garments from the bed of death? It is thy Prince, O Zion—Nations of the earth, it is your Lord. He hath trodden the wine press alone; but now he arises a conqueror from the grave, and brings salvation to the sons of men. The Father of Mercies looked down from his throne in the heavens; with complacency he beheld his world restored—he saw his work that it was good. Then did the desert rejoice; the face of nature was gladdened before him, when the blessings of the Eternal descended as the dew of heaven refreshing the nations.'

TIME.—It is for young men to gather knowledge, old men to use it, and assure yourself that no man gives a fairer account of time, than he that makes it his daily duty to make himself better.

Deaths.

At Burlington Oct. 13, Mr. Normanta O. Plumb aged 33.

The many virtues which combined to form the character of the respected individual whose death we now record, render this humble tribute to his memory, not only appropriate, but just. As a husband, a father, a son, a brother, a friend, a neighbor, and townsman, he proved himself worthy the confidence and affection of all. Kind in his disposition, affable in his manners, and true to his engagements, he succeeded in endearing himself to all who shared his acquaintance. The loss sustained in his death, by the religious society of which he was an active and esteemed member, as well as by his relatives and friends, is severely felt.

When we contemplate the death of Mr. P. as occurring ere he had reached the meridian of life, and while he was giving promise of increasing usefulness in the continuance of his earthly existence, clouds and darkness gather around the Sovereign of the Universe, and our only consolation is in the welcome assurance, that righteousness and judgment are habitations of his throne. 'O I may the Lord increase our faith' and sanctify this afflictive dispensation of his Providence to all who mourn.—*Communicated.*

REMOVALS.

THE OFFICE of the Inquirer and Anchor in Hartford, is removed to the building formerly owned and occupied by Mr. N. Ruggles in Main St. a few rods north west of the State House square.

The office of the Inquirer and Anchor in Albany is removed to the room over E. Murdock's store, directly opposite the Eagle Tavern, South Market st.